RELIGIOUS INTELLIGENCE.

October 13---Twenty-first Sunday After Pentecost.

RELIGIOUS PROGRAMME FOR TO-DAY.

Herald Religious Correspondence.

Forcing Interpretations Down the Throats of the People.

THE DOCTRINE OF THE RESURRECTION

MINISTERIAL MOVEMENTS, CHANGES, &C.

Services To-day.

The fourth lecture on "Caves of the Bible" takes place this forenoon at the Canal street Presbyterian

Thomas Gales Foster lectures morning and evening at Apollo Hall.

Bishop Snow holds forth at the University at Rev. Dr. Krotel discourses at the Evangelist Lu-

theran Church of the Holy Trinity at both services. Services will be held to-day, morning and evening, at Zion church.

Rev. J. E. Cookman will preach at the Trinity Methodist Episcopal church.

Rev. E. P. Rogers will speak at the South Re-

Rev. John Kay delivers a sermon at the Westminster Presbyterian church.

Rev. J. L. Danner preaches at the Sixth avenue Reformed church.

Rev. M. Pendleton speaks to-day at the Fiftythird street Baptist church. Rev. B. Heber Newton will preach in the Anthon

Rev. Henry Powers will preach in the Cnurch of the Messiah, Park avenue. Rev. W. C. Dawson, paster, will conduct the ser-

vices in the Christian church, West Twenty-fourth Rev. Dr. Flagg will preach twice during the day in the Church of the Resurrection, Fifty-seventh

Rev. Mr. Harrower will preach in St. Luke's Methodist Episcopal church. Rev. George H. Hepworth will preach in Steinway

Hall twice during the day.

Rev. Dr. Morgan will preach in St. Thomas' Church, Fifth avenue and Fifty-third street, this

Rev. Dr. Ewer will conduct services in St.

Rev. Henry A. Brann, D. D., pastor of St. Elizabeth's church, Fort Washington, will deliver a ecture in St. Bernard's church, West Thirteenth street, this evening. The effort is in aid of the building or the last-named church.

Universalist preaching in building 124th street Rev. Henry Northrop will preach in the Presby-

A Plea for the Immortality of the Soul-

Sceptie.

uman soul by citations from the Bible. If he mean e continuation of its individual consciousness after death, surely the Old Testament is a poor and unreliable place to quote from to disprove his asser-tions by any person not interested in a conspiracy,

rding to the insinuation of W. C. D. claims the exclusive privilege to interpret the con-tents of it (and then to force their "interpretations" down the throats of an unwilling people, if they have public opinion sufficiently on their side if he cannot interpret anything which will procur m or his clique power, money, real estate the first place on public and private tables.

The citations of W. C. D., out of the Old Testa-ment are perhaps only intended to show his blind how brimful he is of kindly sentiment; but for any one else not caring a straw for his office or authority it is rather poor stuff, even below the average. And as for the sentimental twaddle, it shows too unmistakably the character of cant merely to serve as a little bit of rhetorical effect. It must be clear to his superiors that he can neither prove nor disprove the immortality of the neither prove nor disprove the immortality of the soul. But let us follow the points of his foolish pleading:—"God breathed into Adam a living soulthat is, life eternal." (The latter part of this sentence is gratuitous and not warranted by the text. It is an "interpretation," and as W. C. D. insists that that is not a private affair it is fair to presume that he is a member of the fraternity whose aim and end it is to stupely the peope and then rule them with a rod of iron, to intimidate them for saie feecing.) All organized matter receives and has its animation from the life principle of the universe, which we call by the appellation of "God," and that life principle is eternal. Even chaos must be impregnated with it—dees not leave the dead and rotten cadaver which excites our abhorrence and "nauses, only our grosser sense cannot perceive the new character it takes; for how could it be a "nourishment" for plants if it could impart and sustain no life in them? But there is no trace of individual conscious continuation after visible death contained in the truth of this observation. The wording of the text is rather unfortunate if not intended to be understood in a literal sense, because it involuntarily starts the indicrous idea of a boy infanting a bladder. In what way the "burning bush" proves the immortality of the human soul seems to be a pretty dark subject, but I suppose imay be "interpreted" by trying very hard and arring a good deal of stuff and nonsense. The "Ten Commandments" are the precepts of Moses to form and consolidate a common wealth of a certain and distinct race, otherwise threatened to be absorbed or be kept in perpetual degradation by the Egyptians. The "Ten Commandments" were procepts for the peaceful intercourse of a new formed hardon, regulating their carthly admirs, principally by includating and enjohing love and fear for a supreme spiritual being. And surely any common wealth has a long heart of the building of the tower of Babel to prove the immortality of the soul is another bold sto soul. But let us follow the points of his foolish pleading:—"God breathed into Adam a living soul that is, life eternal." (The latter part of this sen-

generously for once it is offered to them dirt cheap. They may even have it for nothing, as it hasn't cost a red cent to the giver. But stop! Those who run the insurance offices incur a good deal of outlay for keeping shop and for advertisements and some luxurious outlays in other places. Where has all that to come from? Nothing is easier to solve than that question. Do we not have it black on white, in a documentary form, that it is easier for a camel to crawl through through the eye of a needle than ior a rich man to step into heaven? But the rich man likes everything to be piled on rich; he likes superabundance sauce poured on top of his earthly dishes also. Is he not able and willing to pay for his gratification, provided he must do so and cannot get it in any other way? And so both eyes are shut for not to see the obstruction. The camel is kicked out of the way, the needle's eye is too small to be seen and there is somebody who pays the expenses. A few words more in answer to the soft part (a la Honeyman), of the article of W. C. D. will be semicient to conclude, as your space in the Herald is too valuable to give room for mere rigmarole. The love of husband and wife is alloyed to the half with material desire, and it is said 'in heaven there will be no marrying nor to be given in marriage." But the love of mother and child? That is altogether disinterested and consequently pure and unalloyed. It is a concentrated love, active in one living generation. But in heaven (as represented in the old records treating of such affairs, it would be qualified a good deal, because the mother here would assume the character of child to her mother there, and her child, in turn, might be the mother of another child, and so on, at affairliam; for this concatenation would only end with mother Eve. The representation of the feeling of 'W. C. D." But the drawing of the human love and attachment into one focus, as it were, is destined to explode and spread out rather thin at a blace where its application was mostly relied on b

The Doctrine of the Resurrection. TO THE EDITOR OF THE HEBALD :-

An article in your paper, written some time since signed "Sceptic," in which he says "nothing can be found in the Bible to prove the doctrine of the last, but not fully proved. "Sceptic" must have texts on this subject, and which prove, not the plainly shown in St. Paul's Epistle to the Corinthagain the grain or seed from which it sprung?

Again, Christ says (St. Luke, xx., 37), "Now that the dead are raised even Moses showed at the bush when he calleth the Lord 'the God of Abraham, of dead but of the living—for all live unto Him." And to the Centurion (St. Mathew, chap. vil., yerse 11) He says:—"I say unto you many shall come from the East and from the West and shall sit down with Abraham and Isaac and Jacob, in the Kingdom of Heaven." He means those who have faith in his power as the Centurion had. Christ also says:—"Let the dead bury their dead," as if only the dead in faith could deem the body of any consequence. "When Christ, who is our life, shall appear then shall we also appear with Him in giory." St. Paul says, "We do earnestly desire to be clothed upon with our house, which is from heaven." "If we believe that Jesus died and rose again even so them also that sleep in Jesus will God bring with him." We do earnestly hope "Sceptic" may be convinced, for "if in this life only we have hope. We are of all men most miserable." Our own comfort in these promises has been so great we cannot bear to think of any one being without such hope. Some years since, after the death of an only, idolized child, we wrote in our journal as follows:—"our journey from Lewiston to New York in December was severely cold; but, even at this season, we found much to lift our thoughts above earth and all its trials. The Hudson, at Albany, was frozen over, and as we walked upon it we could not realize it was the same river we saw last in June, then so full of life, as its blue waves bounded onward to the sea, now so still and cold; yet beneath this frozen form, its waters have but flowed on to mingle with the ocean, and far distant the sun is shining on its waves. So that precious form lies still and cold in its frozen beauty, but the soul which gave it life has but passed on to the ocean of eternal bliss, and the smile of God will fill it with evertasting joy! Since then a husband and a babe are gone from earth, but our faith is not shaken. They are but waiting in our Father's house, where we shall join them, and where all tears shall be wiped away.' They are burled on a far-off ocean shore, and the spot is dear dead but of the living—for all live unto Him." And to the Centurion (St. Mathew, chap. vil., yerse 11)

Ministerial Movements, Changes, &c.

METHODIST. Bishop Harris left this city on Saturday for Rochester to open and preside at the Western New York Conference now in annual session there, Rev. Drs. Reid and Eddy, missionary secretaries, have returned here from their tour among the Western Conferences. Bishop Janes has gone to Palmyra to assist Bishop Peck in presiding at the annual meeting of the Central New York Conference. Bishop Peck is still in feeble health. Rev. Dr. Cariton, late Book Agent here, has been spend-ing several days among friends in the western part of the State, and is now in Rochester at the part of the State, and is now in Rochester at the Conference. Rev. Dr. Blades, of the Detroit Conference, having spent his vacation East, left last week for his home in the West. Rev. J. H. Beardsley, of the Colorado Conference, has obtained ten months' leave of absence, which time he intends to spend in Europe. Egypt, Asia Minor and Bible lands. He sailed from this port on Saturday, 28th ult. Rev. B. M. Adams, pastor of Fleet street Methodist Enisconal Church. Brooklyn, has been Methodist Episcopal church, Brooklyn, has been very ill since his return from Europe. His physicians say his sickness is the result of the severe sea sickness which he experienced coming across the Atlantic. The preachers of the California Conference, at its late session, raised \$25,000, and a few friends gave

orate of Dr. Bottome by entarging to unday school room at an expense of some \$20,000. He Rev. Dr. Tiffany, of St. Paul's church, Newark, N. J., has been called to the Metropolitan church, Washington, D. C. The Rev. Dr. Syms, of Battimore, will succeed him in Newark. The Rev. Samuel J. Browne, a local preacher of Cincinnati, died a few days ago, and in his will he leaves \$100,000 to establish a university to boar his name, hand on which to erect the buildings, and an endowment for a professor ship. He also bequeaths \$12,000 and a lot for the execution of a church, and provides for a free school

ings without the name. When a convert is admitted and baptized the church assigns him to the care of some experienced member, whose duty it shall be to watch over and instruct him, and who shall be called upon once in two months, or oftener, to inform the church of the spiritual condition of his charge. Were this usage general, says a Baptist exchange, it would be a great blessing to our churches, alike to the new converts and to the older members, who now suffer for want of something to do. Rev. P. L. Davies, pastor of the Berean church of this city, tendered his resignation on Sunday last, to take effect November 1. As a preacher he has gained more than usual attention, and in his pastoral work has been very assiduous. Rev. L. C. Pattengill resigns after a seven years' service the pastorate at Litchfield, Mich., and removes to Ann Arbor. Rev. Henry D. Davies removes to Monticello, N. Y., having been "retired" at the age of seventy-one by a generous Baptist layman, who proposes to see to it that his decilining years are years of peace and plenty.

EFISCOPALIAN.

The Rev. William H. Honkins, for twelve years a

Raptist layman, who proposes to see to it that his declining years are years of peace and plenty.

EPISCOPALIAN.

The Rev. William H. Hopkins, for twelve years a most useful and acceptable minister in the Methodist Church South, was recently confirmed in Trinity church (Episcopal), St. Louis, and has been admitted a candidate for holy orders. In Advent church, Boston, ritualistic worship can be seen in perfection. The altar end is as Romish as any one could desire. A huge gilded cross, a fiaming altar and super-altar, two candelabras with seven candles each, two huge candles on the ends, in true Catholic style, give the appearance of a Roman chapel. A surpliced choir of men and boys gather in the vestibule. To 'the sound of music the procession marches at funeral pace to the altar. Yet Boston cares little for this. On a bright, sunshiny day, the yawning galleries contained not a soul. The body of the house was only half full. The Rev. William R. Huntington, of Worcester, Mass., has been invited to take charge of the American Episcopal chapel in Paris. The Rev. Ezra Isaac has entered upon his duties as rector of the associated parishes of Grace church, Crosswicks, and Christ church, Allentown, N. J. Bishop Johns, of Virginia, has issued a pastoral letter to his diocese asking that December 30 be observed as a day of special prayer to God to raise up missionaries for heathen lands. The Archishop of Dublin has "admonished" the Rev. Dr. Maturin, incumbent of Grangegorman, for ritualistic practices in turning his back toward the congregation while he broke the bread for the Sacrament. Dr. Maturin does not acknowledge the jurisdiction of his superior in this matter, and clings to his offensive practices.

PRESSIVTERIAN.

The Rev. E. M. Kellogg has, on account of the rigor of the climate, resigned his pastorate at Lyme, N. H., and removed to Bricksburg, Monmouth county, N. J. Rev. W. R. Halbert, formerly of Apalachin, N. Y., has received and accepted a call to the Presbyterian church at Penningtonville. Pa. Rev. Georg

Rev. J. P. Conkey, of Philadelphia, has accepted the call of the Central church and entered on his work in Wilmington, Del. Rev. Mr. Howe, of the Presbyterian church, Cortlandt, N. Y., has resigned that charge and gone to a church in Georgetown, D. C. The Rev. Alexander McKelvey sailed for Europe on the 2d inst., to be absent a year. The Rev. O. H. P. Deyo has resigned as pastor of the Presbyterian church, Rockaway, N. J. The Rev. F. R. Masters, D. D., has resigned the pastorate of the church at Matteawan, N. Y.

REFORMED DUTCH.

After a pleasant tour of four months in Europe, the Rev. Dr. E. P. Rogers, pastor of the South Reformed Dutch church in Fifth avenue, New York, arrived home safe and well last Monday. He will resume his pulpit ministrations to-day. The Rev. Isnac Riley has just completed four years of pastoral service with the Reformed church in Thirty-fourth street, and last Sunday Rev. Dr. Stryker, the former pastor, helped to duly celebrate the event. The Rev. Joseph Knieskern, for twenty years the pastor at St. Johnsville, N. Y., has been compelled to resign his charge on account of ill heaith. The Reformed church of Lodl is engaged in the erection of a substantial brick church to take the place of the one consumed by fire last Spring. Rev. S. F. Cole, of New Jersey, has accepted a call to the Reformed church of Schaghticoke, N. Y. The corner stone of the Kirkpatrick Memorial chapel, at Rutgers College, New Brunswick, was lad recently. The ceremony was performed by President Campbell and Dr. Abeel. The chapel, which is the result of a bequest of \$25,000 from Mrs. Littleton Kirkpatrick, is to be in the Gothic style, and will be used for the double purpose of a chapel and library building.

CONGREGATIONAL.

The Rev. Addison Ballard, D. D., of Detroit, Mich., has received a call to Greenfield, Mass. The Rev. Edward T. Hooker, of Middletown, Conn., has been called to take charge of the Congregational church of New Driesan, La. The Rev. Dr. Balkam, formerly of Lewiston, Me., is supplying the First churc

of Chelsea, Mass., has modified the election of deacons so that hereafter they serve not for life, but for a term of years—thus giving all a chance to serve.

ROMAN CATHOLIC.

Abbot Martin, of St. Meinard's Abbey, Indiana, makes an appeal to Catholics throughout this country for funds to build a Benedictine monastery for thirty-six priests and a church, to be under the invocation of 'Our Lady Immaculate,' in Southern Indiana. Besides offering to pray generally for the living as well as for the dead, he makes the following special and generous offer to subscribers:—For each person offering \$50 we shall say one mass immediately and one after his or her death, when the receipt handed for the gift is sent nither. For each person offering \$25 we shall say two masses immediately and three after his or her death. For each person offering \$100 we shall say five masses immediately and henceforth one every year as long as the Monastery shall exist. For each person offering \$500 we shall sing one High Mass immediately and one every year hereafter and his or her name shall be placed in the Mortnary or List of the Benefactors, which is publicly recited every day after Prime. The Catholics of Fordham have thus far subscribed \$500 for the rebuilding of the Girls' Protectory recently destroyed by fire. Rev. Henry A. Brann, D.D., will lecture in St. Bernard's church, West Thirteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening, in aid of the new church of St. Bernard, in West Fourteenth street, near Tenth avenue, this evening in his pari

Church of the Jubilee of Pope Pius IX. Its corner stone will be laid by the Most Rev. Archbishop Bayley, at an early day after his installation. The paster of St. Pius' church is Rev. Lawrence S. Malloy. On the 1st of October, forty-three years ago, the Pirst Roman Catholic Provinctal Council of Baltimore was solemnly opened in the Cathedral of that city, in the presence of a thronged congregation. In response to the call of Archbishop Whitneld nine bishops, then constituting the entire hierarchy of the United States, assembled around the grand altar of the Metropolitan church. They were the Most Rev. Jaimes Whitneld, D. D., Archbishop of Baltimore; Right Rev. John Dubois, D. D., Bishop of Oharleston; Right Rev. John Dubois, D. D., Bishop of New York; Right Rev. Henry Conwell, D. D., Bishop of Philadelphia; Right Rev. Leo De Neckere, D. D., Bishop of Restight Rev. Benedict J. Piaget, D. D., Bishop of Sc. Louis; Right Rev. Joseph Rosat, D. D., Bishop of Sc. Louis; Right Rev. Joseph Rosat, D. D., Bishop of Sc. Louis; Right Rev. Joseph Rosat, D. D., Bishop of Sc. Louis; Right Rev. Leoward Fenwick, D. D., Bishop of Sc. Louis; Right Rev. God alt the learned and

days. The Chebra Achim Rachamonim, on Christic street, corner of Stanton, engaged Mr. Moritz Kohn. At the old place of worship of the Bne Maiminim, Rev. Dr. Wasserman, and at the temporary synagogue in Brevoort Hall, Dr. Sarner, are preaching during the holidays. The Rev. W. A. Hallock, D. D., a few days ago completed fifty years of service with the American Tract Society. The Rev. L. W. Aldrich, formerly a missionary resident in India, but now stationed in Revere, delivered a lecture in the hall of the Young Men's Christian Union, Boston, last Sunday evening, upon "Christianity and Heathenism in India," which consisted of a review of life in India as seen by the speaker himself. He drew a gloomy picture of the present condition of the city of Calcuita and country, owing to the missule of Great Britain. It was his candid opinion that the chief obstacle to the growth of true Christianity lay in the fact that the natives were oppressed and maitreated by the English officials. The members of Mr. Hepworth's Old Church of the Messiah have been ten months looking for a pastor and cannot find one to suit When Dr. Osgood went into the Episcopal Church Mr. Hepworth was the only man in the denomination who seemed able to meet the crisis. The two most popular ministers in the Unitarian denomination are the Colliers, and both of these men were trained in the Methodist Church and have not lost their old fervor and earnestness. Laird Collier is appointed to the Church of the Messiah for the latter part of October. He is looked to fill the gap if he can be induced to leave Chicago. It is a hazardous place, that pulpit, as it seems to lead directly to the Evangelical pulpit. Through it young Collier may go back to the faith of his fathers. The corner-stone of a new Jewish hospital was laid in Philadelphia last Wednesday in presence of an immense concourse of people. Connected with it will be a Home for the aged. The Rev. Emanuel A. Halif, lately connected with the congregation Shaare Shomaim, in New York, has been appointed to Fourteenth to Seventieth street there were ten minor halls fitted up as synagogdes and all were full. The majority of those attending these temporary fanes seldom visit the synagogue throughout the year; but the solemn period has its effect even on them, and they assemble in public worship.

THIRTY-FOURTH STREET SYNAGOGUE.

The Day of Atonement and Its Obliga tions-Removing Stumbling Blocks Out of the Way and Doing Good.
Yesterday was the eve of the Jewish Day of Atonement, as well as their regular Sabbath. The syng-

gogues were consequently crowded, and Thirtyfourth street synagogue especially. The ark and the scrolls of the Law, the rabbies and their reading desks, were clothed in clean linen, pure and white.
A large number of members wore, instead of hats, white linen caps, either trimmed with lace or almost wholly composed of that material. The services were very long, and, to a Gentile, not very inalmost wholly composed of that material. The services were very long, and, to a Gentile, not very interesting. Dr. Vidaver preached on the duties of men toward God, toward themselves, their families and mankind generally. His text was Isaiah, lvii., 14—'And He shall say, cast up, cast up, gather out the stones, remove the stumbling blocks out of the way of my people." This day, he said, has been looked upon as a preparation for the Day of Atonement. It lies between it and the New Year, and is, as it were, a day of reconcliation between God and our own hearts. We must all meet the day of retribution soon, and must listen to the call, "Set thine house in order, for thou must die, and not live." Would to God, he said, that every one who heard him would listen to this summons of death as to the sound of melodious music and learn to anticipate the grave. We are all destined to the tomb; yet no man wants to die, but rather to live long on the earth. Even those to whom life is nothing but a troubled sea, they do not wish to die. And why should men want to die? Look at the morning of life beaming with gladness and loy, and who would like to see the golden cord of life broken then? Not one. And in old age there are elements of joy in that age, and men cling to it and don't wish to die. The man of faith, who knows that this life is but a feeting shadow, does not wish to die. Decanse he wants to live to bring up his children in the fear of the Lord. The Doctor then spoke about the stumbling blocks that have to be taken out of men's own hearts, out of the way of their children, and out of the way of their children,

LAYING THE CORNER STONE OF AN ENGLISH

Yesterday afternoon a respectable gathering of people assembled in Taylor street, near Broad, to witness the laying of the corner stone of the new witness the laying of the corner stone of the new Lutheran church, of Trenton. Several well-known clergymen were in attendance, among whom were noticed the Revs. J. A. Kinkelman, C. W. Shaeffer and J. W. Mann, of Philadelphia, and G. F. Gaenthmer, pastor of the German Lutheran congregation of Trenton. The Rev. J. H. Bartholomew, intended pastor of the new church, was the officiating clergyman. After the usual coremoles at in box containing a scroll of parchment descriptive of the services, copies of the New York Herald and local papers and a Bible, were deposited in the cavity of the corner stone. An address was delivered by Rev. J. A. Kunkelman. The vocal exercises were highly interesting, and were participated in by some of the most talented voices in the city. The edifice when completed will be of Gothic architecture, built of brown stone, and promises to be one of the handsomest buildings of its kind in Trenton.

THE NEW PRIMATE.

Installation To-Day of Right Rev. Dr. Bayley, of Newark, as Archbishop of Baltimore.

THE PROGRAMME OF CEREMONIES

Conferring the Pallium and Receiving the

Historical Resume of the Works of Carroll, Neale, Marechal, Whitfield, Eccleston, Kendrick and Spalding.

BALTIMOBE, Oct. 12, 1872. Baltimore will to-morrow witness one of the most solemn and impressive ceremonies of the Catholic Church, the occasion being the installation of the

This city now possesses a historic interest, not only as the Monumental City, but also as the Prima-tial See of the Roman Catholic Church in the United States. Although constituted a Bishopric as early as 1790, it was not elected into an Archiepiscopal See chief of the Pilgrim Fathers of Maryland and first immigrants whom the adventurous spirit of Calvert ruided over the stormy deep in the Ark and the Dove that laid broad and deep the great princi-ples of constitutional liberty in Maryland and first twenty-five Catholic churches, among which the massive Cathedral, with its lofty dome the very heart of the city. It contains also many Catholic institutions of charity. The most prominent of these are St. Mary's, St. Vincent's and St. Patrick's Orphan Asylums; the Home of the Little Sisters of the Poor, the Baltimore Infirmary, the Convent of the Good Shepherd, St. Joseph's German Hospital, St. Anthony's Asylum and the houses of industry. Baltimore contains a popularge proportion of whom are Catholics. At the time of the first provincial council—held here in 1829—the Catholic hierarchy of the United States consisted of only ten bishops. Now there are seven archbishops and about sixty bishops within the limits of the Union. The growth of the Church in this country has been truly marvellous, far exceedformation of the government our Catholic population has increased from twenty-five thousand to

about six millions.

The installation of an Archbishop is always an event of absorbing interest to the Catholic community. The ceremonies attending it are not in some respects so solemn and impressive as the quite imposing, and partake of the sublime grandeur to an archdiocese-as in the case of Right Rev.

James Roosevelt Eayley, D. D.—there is no act of consecration performed, that having been aircady accomplished in his installation as bishop; but, by the reception of the pallium and the taking of a new oath of allegiance to the Holy See, he is elevated in dignity and his jurisdiction is enlarged.

A few months before the venerable and lamented Archbishop Spalding died he playfully put his gold cross around the neck of Bishop Bayley, and remarked, "That will soon be yours. Here is the Archbishop of Batimore!" To-day the prediction of the great and good prelate will be verified, and the former beloved Bishop of Newark will be invested with the highest dignity in the Roman Catholic Church of the United States.

THE NEW ARCHBISHOP.

on the mother's side are the celebrated Dutch family of Hoosevelts, his aunt being the famous Mother Setow. In 1835 he graduated with distinction at Trinity College, Hartford, Conn.; entered the Episcopal ministry, and was for some eighteen months rector of St. Andrew's church at Harlem. In 1841 he visited the Continent of Europe, and in the following year was received into the Catholic Church at Kome. Having finished his theological studies at St. Sulpice, in Paris, he returned to this country and was ordained priest by Hishop Hinghes, in 1844. He was then appointed yours of the Catholic Church of Staten Island. In December, 1846, he was chosen by Bishop Hinghes as his secretary, and while in this position wrote a very interesting "Sketch of the History of the Catholic Church on the Island of New York," the "Life of Right Rev. Simon Gabriel Furde," and "Sketches of the French Revolution." These works display great learning, and are written in a charming style of elegance. On the 30th of October, 1853, he was consecrated Hishop of New Rt by Monsigner and Furder in Montant Islands. He was the summer of the summer of his apostolic zeal, reared during the nineteen years of his wonderfully successful administration. Among them may be mentioned Seton Hall College, at South Orange; the Academies of the Sisters of Charity, at Madison; the Benedictine Priory, at Newark; the Benedictine Convent, at Elizabeth; the Passionist Convent, at West Hoboken; the Jesuits, at St. Peter's, Jersey City, besides various churches and parochial schools throughout the diocese. By no means the least of his important labors has been his zealous and successful propagation of the cause of temperance. He is justly regarded as the soln of July, 1872, and the pallium with which he will be invested with so much solemnity to-day was sent by the Holy Father through the hands of Bishop Becker, of Wilmington, Del, who returned from Europe in the early part of last month.

It is a noteworthly fact that in the brilliant line of the archibishops, of B

the eighth and minth Provincias councies of Research. He was a prelate of wast learning, a projound theologian and the author of several standard religious works. He died suddenly on the night of the 6th of May, 1864, Right Rev. Martin John Spalding, D. D., Bishop of Louisville, was transferred to the Metropolitan See, as the seventh Archbishop of Baltimore. His installation took place July 31, 1864. The seven and a half years of his administration were marked by a wonderful advancement of the interests of the Church in the Archdiocese. Twice he was summoned to Rome by the Holy Father—first in 1867, to attend the centenary of Saints Peter and Paul, and again in 1869, to participate in the important deliberations of the great Ecamenical Council, of which he was the leading champion in the Council of the doctrine as one of the most prominent members. He was the leading champion in the Council of the doctrine as one of the ablest and most conclusive arguments in defence of the dogma. He presided over the second Pienary Council of Baltimore in 1863, and the tenth Provincial Council in 1869. After an He ness of eight weeks he died on the 7th of February, 1812, and was buried with all the solemn and impressive rites of the Church. His remains rest among those of his eminent predecessors, in the crypt of the Cathedral.

Such is a brief record of the lilustrious prelates of this Archdiocese, of whom Archbishop Bayley is the worthy successor.

The Welcome.

The public ceremonies of the Roman Catt Church on occasions like the present always invested with a pomp and splet well calculated to dazzle the eyes touch the hearts of the multitude. To uninitiated many of these brilliant ceremon are full of mystery; but to the well-instructatholic they convey a solemn and impressive son. Everything that he sees and hears has a dand significant meaning. The tapers that bupon the altar, the nowers that shed their perfaround it, the crucifix placed upon its summit,

in impenetrable mystery; but how clear, how intelligible, how beautiful they appear when fully explained and understood!

THE FALLIUM.

This is made of white lamb's wool, spotted with purple crosses, and is worn upon the shoulders of the Archbishop, with a label hanging down the breast and back. It denotes the spiritual jurisdiction of the metropolitan over the churches of the province. Rev. Alban Butler, in a foot note to the "Life of St. William, Archbishop of York, England," who received the pallium from Pope Anastatius IV., about the middle of the twelfth century, observes that this sacred ornament is regarded as an emplem of humility, charity and innocence, and serves to put the prelate in mind that he is shoulders the strayed sheep, in imitation of Christ, the Good Shepherd and Prince of Pastors. Cardinal Bona says that the white lambs are blessed on the Festival of St. Agnes, in her church on the Nomentan road, and from that time kept in some nunnery till they are shorn; and of the wool are the palliums made, which are laid over the tomb of St. Peter the whole night of the vigil before the feast of that Apostic. The Pope sends one to each archoishop in the Western Patriarchate after their election and consecration; but these prelates only wear them in the church during the divine office. Palliums are also granted to apostolic legates, and to certain sufragan bishops of exempt Sees, as of Hambug, in Germany, and of Lucca and Pavis in Italy.

THE FIRST USE of palliums by bishops is mentioned among the Orientals. St. Isidore, of Pelusium, explains at large various mystical significations of this ornament. In the West Pope Symmachus sent a palnum to Crearius, Archbishop of Arles, his vicar in Gaul, in the beginning of the sixth century. From that time we usually find it sent to apostolic legates, likewise to several metropolitans, as appears from the letters of St. Gregory the Great. Peter de Marca shows that it was not granted from iscously to all metropolitans before the

hum to Cussarius, Archéishop of Arles, his vicar in Gaul, in the beginning of the sixth century. From that time we usually find it sent to apostolic legates, likewise to several metropolitans, as appears from the letters of St. Gregory the Great. Peter de Marca shows that it was not granted promiscuously to all metropolitans before the decree of Pope Zachary, by which it was established a general law. The pailium was anciently an eatire long garment, covering the whole body from the neck, not unlike a priest's cape, saving that it was shut up before. Instead of the pailium the Greek bishops now all wear the omophorion or humerale, which is a broad ribbon hanging around the neck, across the breast and below the knees. Spelman in his glossary, Thomassin and others show that a pailium was a mantle worn by the Roman emperors, and that the first Christian emperors gave this imperial ornament to eminent bishops to wear as an emblem of the royalty of the Christian priesthood. It was afterwards appropriated to archbishops to show their dignity and to command greater respect, as God prescribed several ornaments to be worn by the Jewish High Priest.

So sacred is the pallium regarded that it can be used by the archbishop—First, only within the churches of his province; second, only while he is celebrating mass, and third, only upon fixed days, which are prescribed by the Holy Sec. The pallium is always worn over the chasuble. It must be asked for anew by every new prelate, the previous one being burled with the dead archbishop. If the deceased archbishop be buried within his province the pallium is placed over the chasuble. It must be asked for anew by every new prelate, the previous one being burled with the dead archbishop. If the deceased archbishop, in the more subject of the Archbishop, and the reverently, inasmuch as its suil of mystical meaning, and is the venerable insignia of the archbishop himself.

In conferring the pallium beyond the limits of the Metropolitan church. Mass is celebrating prelate, if he deceas

The Saint Joseph's Home, which owes its foundation to Miss E. Kelly, who donated a lot of ground in West Fitteenth street to the sisters of charity, m now completed, and affords accommodation for 250 inmates. It was founded as a home for destitute old women and a nursery for the reception of children whose parents may be obliged to engage in outdoor employment. There are already maintained within its precincts 113 inmates, all of whom present a cheerful appearance, which plainly indicates that their declining years are not being spent in humiliation and misery. A fair for the benefit of this institution is now in progress in Irving Hall. The Saint Joseph's Home, which owes its founds

A Vermont pensioner lately sent a request to the Pension Bureau to have his name dropped from the rolls, owing to the fact that he was now able to do as well as ever, and left that he could do without the money better than the government could pay